The Christian Statesman

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The Outlook.

Lid Taken Off Again.

Once more has the fire-alarm sounded in the city of Pittsburg to warn the citizens that the flames of corruption are eating out the heart of their political house. Once more have they been rudely jostled out of their indifference; though they are probably not a whit more indifferent than the people of the average large city are to civic unrighteousness. Perhaps the frequency of these disclosures indicates even more concern here in Pittsburg than exists in many other similar cities.

Three Disclosures.

This is the third time within a short period that the city has been told that there are things sadly out of joint in its moral condition. The first occasion was the graft crusade among councilmen and others. Many indictments were made, some convictions were secured, and forty-four indictments are not yet disposed of. The second instance was an exposure of many unfortunate conditions in our Schools. The third occasion was in connection with the address of Mr. A. Leo Weil, President of the Voters' League of Pittsburg, before the Joint Committee on Municipal Affairs, at Harrisburg, in the interests of a new charter.

Some of the Charges.

It has been hinted that Mr. Weil may have been misled as to some of his information, but there can be no reason to doubt the portrayal of general conditions, nor the accuracy of many of the specific charges. Among these latter were many matters of fact observable or ascertainable by all. Of the new councils, eight members formerly confessed wrongdoing and resigned in connection with the graft investigation; yet they are now members again. Sixteen of the present council are under indictment for former offences. Both the Presidents of Select Council and of Common Council are men under indictment for past offences. Two members of the Mayor's cabinet are under indictment, one for bribery and the other for falsifying payrolls; and they are still handling millions of the city's money. The delinquent tax collector served a term in the workhouse, over fifteen years ago, and the Mayor knew this when he made the appointment. The Mayor has made depositories of city funds in banks whose officers testified in the former graft trials that they had bribed councilmen to secure the appointment of their banks as depositories. Among other things asserted is that under the present administration the city has been wide open to the prostitute, the gambler, the speakeasy, and the criminal class generally. It has been estimated

that the tribute levied upon vice for its protection exceeds a million dollars a year. Mr. Weil asserts that there are over 400 houses of ill fame in the down town section of the city, and over 3,000 public women; and that this is only one of five sections of the city where such places can be found. Mr. McQuaide, Superintendent of Police, in an interview replied to the question as to how many disorderly houses there were in Greater Pittsburg: "About 236, I should judge." Such a picture of crime and shame should make every honest Pittsburger hang his head in confusion.

Danger of Divine Wrath.

God's wrath will come sooner or later upon men because of such conditions, unless there be repentance and reformation. For every girl lured from the path of virtue, for every boy tempted from the way of righteousness by saloon or brothel, for every mother's heart wrung with anguish because of the loss of her children, for every dollar secured in such wrongdoing, there will be a reckoning. Be not deceived! God is not mocked. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they." The God who brought the flood upon Galveston and the earthquake on San Francisco, though we are not trying to interpret those events just here, could easily shake our city from centre to rim, and topple over some of our proud buildings; and if he did, who could say we were innocent? Moreover God may withhold his grace because of such sinfulness. May not some of our commendable evangelistic and mission work be deprived more or less of the Spirit's power because of great wickedness permitted in our midst? And then there is a Judgment Day, and a great white throne, and a Judge, and the opened books; and the dead, small and great, shall stand before God.

Where Lies the Responsibility?

Who are responsible in our city for these conditions? Pittsburg is responsible. "And thou, Capernaum"—And Pittsburg people are responsible; all of us who have not done what we could for our city's betterment. Wherein we have not coöperated where we could, where we have not spoken out, where we have failed in securing enforcement of law, we are guilty. But, more specificallly, the wicked men and women who want to sin are responsible. It must be remembered here that a large proportion of fallen women do not voluntarily go into a life of shame. Again, those who make merchandise of the souls and bodies of men, the saloonkeepers, the madams of brothels, and the gambling house keepers, have hands that are stained with blood. And the rulers of our city, to their great shame be it said, are peculiarly responsible; the Mayor in special degree, and his helpers. One of the daily papers makes the following remark concerning the Superintendent of Police:

"Superintendent McQuaide attempts to justify the failure to enforce the law with reference to the illegal sale of liquor by the untenable declaration that if dives were not permitted to sell beer they would make matters worse by opening the way for the habitues thereof to carry in whisky, the assumption being that stimulation must go hand in hand with vice. Has the superintendent overlooked

the fact that jails are provided for the incarceration of those who violate the law, and that to permit the sale of liquor is a violation? Lawlessness is made doubly worse by such a puny official explanation of its toleration."

"The Pittsburgh Plan."

Effort has been put forth for some time to secure a different form of government, and this exposure should accelerate such a movement. What is known as "The Pittsburg Plan" has been under discussion, and it is to be hoped that the present legislature will grant this form of government to the city of Pittsburg. It provides for a Mayor, a Controller, and only nine councilmen. These councilmen are to be nominated and elected at large, and are to be given a salary of $6,500 each. The Initiative, Referendum and Recall are to be a part of the governmental system. The ballot is to be non-partisan, no party designation, name, or symbol to appear on ballots at municipal elections; and nominations are to be made, not at primaries, but by petition. Whether all these features would be best, or not, for the city's government, it is apparent that the plan as a whole is quite superior to the present system. No more system, however, will reach the seat of corruption in politics, but such a plan as this would afford a better chance for honest government than the former system of ward politics, numerous councilmen, and partisan tickets.

Methods Not Enough.

That mere methods are not sufficient as a means of civic reform is suggested in a recent editorial in the Pittsburg *Dispatch*. We quote in part:—

For nearly 25 years a large amount of effort has been given to the gospel that various changes in the form, or methods, of government contained respectively and successively the specific for our political ills. Back in the 80's it was heard that the form of our city government as it then existed was archaic and inefficient—as it was—and that a new charter must be passed, which was done. But in the 90's it was discovered that this charter was a fortification for the machine, and a new agitation was begun which resulted in the charter of 1901, with the ripper attachment. Then years later we find that the Federal form of government, then heralded as the beginning of the better era, has not made good, and we must have a small Council or a Commission, and the Initiative, Referendum and Recall as the specifics for our political ills. In the same time we have had the secret ballot, the direct primaries, the election expenses and corrupt practices laws, all prescribed as panaceas.

The *Dispatch* is not saying that none of these changes were not improvements. It thinks that most, if not all, of them were for the better. But the very substance of the case, that after twenty-five years of reforming by this means, our municipal politics are as bad as, or worse, than they ever were, should cause us to give the most careful consideration to the next step proposed. The agitation for the "Pittsburg Plan" has concentrated public attention upon the evils of the present system. The men who have given their time and energy to this movement, who went down to Harrisburg to lay the situation before the Legislature, must be credited with a sincere desire for good government. The plan they propose may succeed where previous plans have failed or brought only partial betterment, but that can only be determined by the test of experience. All that the *Dispatch* urges is that in securing a change in the form of government enthusiasm for the proposition should not overlook the possible drawbacks, and that in the last analysis the only effective or permanent reform must come from the voters themselves.

Moral issues are the all-important ones. What Pittsburgh needs preëminently is not such things as free bridges, better street car service, subways, the hump cut down, filtration plants, better pavements, better boulevards,—though such questions must be considered and rightly settled,—but better laws, better mayors, better councilmen, no saloons, no brothels, and no gambling houses.

Moral Issues the Most Important.

A very large and enthusiastic assembly, with a large overflow meeting near at hand, met in the Exposition auditorium in Pittsburg on Friday evening, April 7, in the interest of the "Pittsburg Plan." Much that was excellent was said. It was an effort on the part of the people to throw off the shackles of machine government and secure more political freedom on the part of citizens in general. Protestant, Catholic and Jew spoke side by side in favor of a better form of government; and their efforts will do much towards securing the adoption of the plan proposed. But we feel constrained to assert at this point that such efforts, whatever may be claimed as to the necessary limitations of such a meeting, will not reach deep enough into the problem to find the seat of the disease, nor sufficiently high to afford a proper platform for the real and permanent settlement of public questions. Something further and more fundamental must be done. The Christian citizen must have a Christian basis for civil government. A city or state or nation must be governed according to the Word of God. Its principles, methods, laws, and rulers must square with this moral foundation. "Righteousness exalteth a nation, but sin is a reproach to any people." "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." In every campaign for righteousness we need expect no permanent success unless this be our goal, and unless we look to him preëminently for help." *"En touto mica"* points the only way to success in the political as well as in the ecclesiastical world. Christ is the Governor among the nations.

Large Meeting.

The following account of the prevention of the delivery of mail on the Sabbath is given in a recent issue of the *Gazette-Times* by Mr. E. J. Edwards, a prominent newspaper writer. The country owes much to such men as William E. Dodge. This account illustrates the value of remonstrance against evil. Christian people often fail to assert themselves. In this respect they are frequently outdone by the men of the world. In many instances the perseverance and courage of the children of this world would put to shame the children of light. With regard to petitions for saloon licenses, the sale of liquor in drug stores, the opening of post offices on the Sabbath, the playing of base ball on the same day, the protest of citizens, specially if it is evident that they are willing to second it with vigorous action, would often accomplish much. Mr. Edwards says:

Value of Protest.

One day in the early summer of 1874 Postmaster General Marshall Jewell ushered himself into the office of the postmaster of New York City. He brought with him that abundance of physical vitality, the high spirits and the

smile to which was due so much of his success as a politician, and which were characteristic of him.

"Mr. Postmaster," he said, as he seated himself, "why is it that we don't have one delivery of the mails on Sunday, at least in the larger cities?"

"I suppose it is because the postmaster general at Washington has never directed post officers to deliver mail by carrier on Sunday," was the reply.

"Well, I believe that I will order it to be done," the postmaster general answered. "I think it is as much of a necessity as running railway trains or horse cars. What do you think, Mr. Postmaster?"

"I think you'll have trouble if you issue an order of that kind. It will run counter to the moral convictions of religious people. They will oppose you bitterly, because opposition which is based upon moral principle is always persistent and strong. The people who would be benefited by a Sunday delivery do not care enough about it to make a strike for it."

"I think you are mistaken," said the postmaster general. "I am going to issue an order directing that there be one Sunday delivery by carrier from all postoffices of the first class."

The postmaster general went back to Washington and within a day or two issued the order. It occasioned a great deal of comment, although the opposition to it was not apparently as strong as was expected. Early in the week following the first Sunday delivery in New York City by carrier the postmaster of New York was visited by a committee, of which the distinguished philanthropist, William E. Dodge, was the spokesman.

"Mr. Postmaster," said Mr. Dodge, "I cannot express my amazement, regret and astonishment that you should have issued an order which is virtually a command to break the Lord's Day. I have come to ask you the reason."

"The reason is very simple, Mr. Dodge," was the reply. "I was directed by the postmaster general to do it. Here is his order."

Mr. Dodge read the order signed by the postmaster general and turned to the committee. "I will attend to this immediately," he said, and departed with his companions. He certainly did attend to it. In fact, he must have got into instant telegraphic communications with Marshall Jewell, for before the close of the business day the postmaster of New York, and probably of other large cities affected by the order, received a telegram practically in these words: "The moral sentiment of the people is against the Sunday delivery of letters by carriers. If we insist upon it, there will be war between us and the good people of the United States. We want to avoid that. Therefore, I request that you make arrangements immediately to hedge by establishing a carrier delivery at a late hour of Saturday night."

The following Saturday night came the late delivery; and many persons wondered how it happened that a Sunday delivery by carrier was tried in the large cities just once, and that a late Saturday night delivery, which has continued to this day, was adopted. The explanation is now given for the first time. It was all the result of a request, tantamount to an order, of the postmaster general to hedge.

The Sabbath Law Upheld in Pennsylvania.

Although the Legislature of Pennsylvania will not adjourn before the latter part of the present month, it can be announced with reasonable certainty that no bill designed to weaken or overthrow the Sabbath law of the State will prevail at this session. This gratifying outcome is due, under God, to the wise and diligent labors of the Rev. Dr. T. T. Mutchler, secretary of the Philadelphia Sabbath Association, and the Rev. P. T. Shelly, secretary of the Pennsylvania Lord's Day Alliance. Mr. Shelly has but recently entered on this

work, but Dr. Mutchler has been engaged in it almost fourteen years. During these years he has gained an acquaintance with the personnel of the Legislature, and with political conditions in Pennsylvania, which are of inestimable advantage to the cause of the Sabbath. During the present session of the Legislature he has been on the floor of the Senate or the House of Representatives two or three days every week, watching the bills which were introduced and conferring personally with the members. For months before the Legislature met, he conducted an active canvass of the members, securing local pastors and local Sabbath Alliances to wait upon them and urge the claims of the day of rest and worship. In this way he knew the moral and religious character and church relations of a majority of the members before they came to Harrisburg. Besides he has a full record of the affiliations, the public utterances and the votes of those members who have sat in previous legislatures. Finally, he has impressed the political leaders, such as United States Senator Penrose, with the conviction that no party can at this time afford to antagonize the Christian people and the churches of the Commonwealth. These leaders, accordingly, have instructed their followers not to disturb the existing Sabbath laws. The influence of a wise and earnest ambassador of Christ in this close contact with the lawmakers of a commonwealth is of great value. Other aspects of the cause of Christ ought to be represented on the same floors as steadily and effectively as the Sabbath cause is represented by Dr. Mutchler. These words have been written after intimate knowledge of his work and personal cognizance of its results. A clear majority of the members of both House and Senate are definitely and explicately pledged not to disturb our present Sabbath laws. Some stand on this ground because of their own personal convictions; other because of pressure from their constituents, and others in deference to express instruction from party leaders. In this way skillful generalship holds men of diverse character and convictions in line for the upholding of the Sabbath law in Pennsylvania.

How powerful and how subtle are the forces which are working continually to overthrow the legal safeguards of the Lord's Day may be learned from the following illustrations:

Three of the leading baseball clubs in the national leagues are in Pennsylvania —two in Philadelphia and one in Pittsburgh. If the law allowed it, they would play games with one or another of the rival teams on almost every Sabbath during the season, before tens of thousands of spectators, with gate receipts of many thousands of dollars and to the vast profit of the street car lines in both cities. The Ohio Legislature has just made such games legal in that State. Nothing stands between us and like action in Pennsylvania except the faithful and skilful management in this State of the forces which oppose the overthrow of our present law.

Nearly one thousand fishing clubs in Pennsylvania desire liberty to pursue their sport on the Lord's Day. The State Fish Commissioner, before the meeting of the Legislature, both spoke and wrote emphatically in favor of their demand. But in the bill which the same commissioner framed and submitted to the Legislature the existing Sabbath law is reaffirmed. He had found, meanwhile, that the lawmakers would not sanction the change which he desired.

A bill was introduced by Mr. Walton, of Lawrence county, to amend the present law "regulating boroughs" so as to empower boroughs "to make all needful regulations respecting closing places of business and performing worldly employment or business on the first day of the week, commonly called Sunday." What is this but to repeal the Sabbath law of the Commonwealth and to place the power of legislation in restraint of secular business on that day in the hands of every borough council? It is believed that the moving picture shows have instigated this measure. Nothing but unceasing vigilance restrains the forces which seek the overthrow of the present law.

Temperance and Life Insurance.

We are glad to be furnished by Mr. Charles S. Scanlon, Secretary of the Inter-Church Temperance Federation, with some of the results of a recent investigation by the Federation as to the relation between temperance and life insurance, both in America and Europe. The investigation, he tells us, has covered a wide range and involved a large correspondence, and the statements have been carefully verified and are thoroughly reliable. These facts emphasize temperance in a most forceful manner.

On January 1, 1910, there were in force in American companies 36,860,583 life insurance policies and certificates, aggregating $25,175,797,538, of which the cost of carrying, for 1909, was slightly over $884,000,000. It is ascertained also that the beverage use of alcohol in any form or in any quantity tends to shorten life; and that the experience of American companies confirms the experience of European companies that the mortality of abstainers, between the ages of twenty-five and sixty-years, is, on an average, from thirty to forty per cent lower than that of non-abstainers, and the dividends of the abstainers therefore higher.

In view of these facts the Federation regards it as manifestly unjust to impose on abstaining policyholders, with their more favorable mortality, the higher rate of premium necessary to carry the non-abstainers, whose personal habits make them impaired risks. The Federation therefore respectfully requests the life insurance companies of North America to establish total abstinence departments, and would like the coöperation of the Church in making the same request. Only two old line companies, as far as the Federation knows, one in the United States and one in Canada, maintain a separate classification for abstainers. The whole investigation, apart from any interest which one may have in life insurance, helps to reveal the many ramifications of temperance reform, and suggests the importance of demanding full recognition for temperance in all the avenues of the business world.

Movement Among Postal Employees for Sabbath Rest.

A widespread movement is reported among letter carriers and postal clerks to secure some reduction of their hours of labor on the first day of the week. The following from the Philadelphia newspapers of the 17th ult. records the change in the administration of the postoffice of that city on the preceding day:

"The carriers' delivery windows at the Central and all branch postoffices (fifty-seven in number) were closed and will

be every Sunday, thus giving all the carriers and such clerks as were needed to attend to this delivery the entire day to themselves. The general delivery window of the Central Office, which has heretofore been open all day Sunday, is now open from two to six P.M. only."

These changes followed an interview of the new postmaster with committees of the clerks and letter carriers, and a meeting of these employees with representatives of the various Ministerial Unions in the city, in which plans were laid to give the support of the pastors and churches to the appeal of the men. These plans included the sending of a letter to every pastor in the city asking him to bring the matter to the attention of his congregation, and request them in behalf of those employed in this service to refrain from depositing letters for collection on the Sabbath, and from calling for mail or purchasing postage stamps on the Lord's Day. The same effort is being made in other cities.

Still more important is the effort in many smaller cities to secure the entire closing of their postoffices on the Sabbath. The Postoffice Department at Washington has signified its sympatheic attitude toward this movement in a letter from C. P. Granfield, First Assistant Postmaster General, to the Rev. James P. Hutchinson, of Colorado, during the campaign, which was finally successful, to close the postoffice in Colorado Springs. In this he said that "postmasters are not required to open their offices on Sunday for the delivery of mail to patrons unless the public convenience requires such service, in which case the office should be opened for an hour at a time which will not conflict with the time of church services. If it be represented to the department, by petition or otherwise, that the public convenience does not require a Sunday delivery of mail at the Colorado Spring office, and the local sentiment is opposed to such service, the matter will have careful consideration." Toledo, Ohio, and New Castle, Pennsylvania, are other instances in which the effort has been made with success.

An Instructive and Encouraging Incident.

The following incident belongs to the history of a previous year (1909), but it has never received the publicity which it should. The Spokane Chamber of Commerce when making out a program for the entertainment of the Japanese Commercial Commission arranged an excursion on the Sabbath up through the Spokane Valley, where large irrigation projects are being established, and then proposed to entertain them at an elaborate dinner at the Summer Hotel at Hayden Lake, some fifty miles from Spokane. The ladies of the party were to be entertained at a formal social function in one of our wealthy homes while the gentlemen were enjoying the trip to the lake. In the evening a theatre party had been arranged for the entire party.

The distinguished guests courteously declined to follow out the pre-arranged program, because of their respect for America's Lord's Day. Many of them attended services in the Congregational church. The minister, during the progress of the service, referred to the incident of the day, congratulating the Commissioners on their stand, and assured them that they had but given expression to the real respect which our best citizenship has for the Lord's Day. At the close of the servie, one of the Commissioners present, taking the minister

by the hand, thanked him for his words of commendation. He also said, "I am an officer in the Congregation Church at home, and want to be true to my convictions while abroad."

The Mormons and Polygamy.

The eighty-first annual conference of the Mormons began its meetings in Salt Lake City. Thursday, April 6th. The opening address was delivered by the president, Joseph F. Smith. From the *Deseret News,* the organ of the Mormon hierarchy, we take the following extract from his address:

"We ought to obey the rules of the Church with regard to marriage. Eleven hundred marriages were contracted last year not in accordance with the law of God. As announced time and time again at these conferences, plural marriages have ceased in the Church. There is no man who is authorized to perform a plural marriage. No man and no woman have the authority to have this ceremony performed for them. We have been doing all in our power to stop this. We have been doing all we can to trace the men who are performing these ceremonies; it is hard to locate them, but when we do find them we will deal with them.

"With respect to the idea proposed by some to induce the Congress of the United States to amend the Constitution so as to give the Federal Government the authority to regulate plural marriage, so far as I am concerned, I have no objection whatever to such an amendment. Neither has any other Latter-day Saint. Let the States petition the nation to regulate the whole subject of marriage in the United States, and it will be a godsend to the people everywhere."

President Smith, however, said that he did not intend in these strictures on plural marriage to prescribe regulations respecting the cases of plural marriages under the law of the Church prior to the manifesto of President Woodruff. On the contrary, he urged the men who had taken plural wives before that time to be true to them and to the children who had been born to them under such conditions. "You are not genuine men if you are not true to them," he said, "It is those marriages performed since then that I refer to."

How large a discount is to be made before these statements are accepted is something of a problem. Such statements have been made from time to time ever since the revelation claimed to have been received by President Woodruff. Mr. Smith admits that during the past year eleven hundred marriages were performed contrary to the law. When the violations of the law are so numerous it seems that it ought not to be so very difficult to find some of the guilty parties and to subject them to the penalty provided by law. There is ground for the belief that such utterances are made largely for the purpose of deceiving the country at large and to prevent a movement whereby the National Government itself will be empowered to lay its hand upon the Mormon iniquity and suppress it. Doubtless Mr. Smith was led to make the statements given above partly because the question of the treason of the Mormon hierarchy is undergoing discussion just now in no less than three of the leading magazines.

In the last sentences of the above quotation there is an admission of disobedience to the law. Mr. Smith urges men to be true to the plural wives taken before President Woodruff's manifesto. The law forbids living with these women as wives. Both President Snow and President Smith have broken this part of the law, which is just as authoritative as any other part.

It should not be forgotten that the manifesto of President Woodruff did not

announce that polygamy as a doctrine had been eliminated from the Mormon creed. It is believed in and taught as an article of faith just as it was before the manifesto. Moreover, the practice of polygamy is so wrapped up with the Mormon conditions of salvation that every Mormon is under obligation to practice it when it is at all possible. The only condition of escape from the penalty of damnation for not practicing it is the impossibility or the impracticability of entering into polygamous relations. As long as the machinery of government whereby these matters are regulated is in the hands of the Mormons themselves the law will be violated, and we may rest assured that the highest authorities in the hierarchy will connive at such violations.

The Temperance Conflict in Alabama.

Another revolution on the temperance question has occurred in the State of Alabama. At one time the State had a local option law under which large sections went dry. Then a Prohibition law was passed, which met with much opposition in such cities as Birmingham, Montgomery and Mobile. Then a prohibitory constitutional amendment was submitted and lost, and now the prohibitory statute has been repealed and county local option substituted.

The *Beverage Trade Journal,* in commenting on the Alabama situation, says, "There can be no compromise or halfway house between the the legalized liquor traffic and prohibition. If the traffic in intoxicants is right, then any attempt to limit it by local option or county option is wrong; if the liquor traffic is wrong, the same principles maintain. We have not to-day, we never had, and never expect to have, any affinity for compromise of any kind . . . . We do not believe in the theory that half a loaf is better than no bread. If we have a right to the whole loaf, we want it to the last crumb; if we have no right to bread even the crumbs cannot justly be our portion. . . . If, as an individual, I live in a community where ninety-nine per cent. are total abstainers, and I desire to use intoxicating liquor according to my judgment, and exercise my personal liberty, the fact that ninety-nine per cent. of my fellow-citizens in the political jurisdiction are of a different mind should not interfere with the exercise of my judgment."

The trouble with this line of reasoning is that it fails to locate the question of personal liberty at the right place. The traffic as carried on is dangerous to every community where it exists. Every nation, every State in this Union, every city, every county, has some right to say whether or not such a traffic shall exist within its borders. It has the right to suppress it because it is a menace to the public welfare. The right of the individual to drink or not to drink is another question entirely. Even admitting for the time that such a right exists, it cannot rightly be pushed so far as to interfere with the right of the city, county or State to prohibit. Governments find it necessary to prohibit, limit or restrain many things which individuals claim the righ to practice. We do not accept the "social compact" theory of government which teaches that civil society is formed by the surrender of individual rights whereby political authority is created. But it is a maxim of political science that so-called rights of individuals must in some measure be restrained when they conflict with the rights of the political

body itself. Advocates of the license system, in their opposition to all forms of prohibition, usually fail to make the distinction indicated above. They confound the question of the right of the political body to prohibit with their supposed individual right to drink. The one is closely allied to the other, but they are not the same, and must be settled on different grounds.

The Sabbath in Canada.

The following comprehensive review of work accomplished by the Lord's Day Alliance of Canada was prepared by the General Secretary of the Alliance, the Rev. W. M. Rochester, for use during the recent week of prayer for the better observance of the Sabbath:

1. The question of authority in Lord's Day legislation has in the main been settled according to the deliverance of the Privy Council of England in 1903. Jurisdiction in this matter lies with the Federal Parliament.

2. Federal legislation has been secured and the Lord's Day Act passed in 1906 as the law of the land. This is the special feature of success in the past few years that should awaken the appreciation of all citizens for the work of the Alliance. The Lord's Day Act is the magna charta of the people's liberty to their weekly day of rest.

3. The Alliance has secured recognition of this law in every Province of the Dominion. In one of two instances the Attorney-General of the Province was disposed to disregard the national statute. The law, however, is now practically recognized and is being enforced in every Province.

4. The Alliance has met the outcry against Sabbath legislation called forth by the passing of the Lord's Day Act, and has fairly met all criticisms, quieting hostile feeling and settling prejudices. It was not only necessary to secure the passing of the Lord's Day Act, but quite as essential to obtain for it favorable recognition after it had been placed upon the statute book. In this particular the efforts of the Alliance were most painstaking and patient.

5. The Alliance has been largely instrumental in securing the enforcement of the law. It has stimulated public opinion to demand this, and has exerted its influence for the purpose of securing action where necessary by the authorities whose duty it was to enforce the law.

6. It has enunciated the principles governing the application of the Lord's Day Act to various kind of business. For example, in the business of the restaurant, that a distinction should be made between the specific restaurant business and the business of a merchant carried on at the same time by the restaurant-keeper, insisting that it is perfectly legitimate to give meals upon the Lord's Day, but illegal to sell goods to be taken off the premises.

7. It has dealth with thousands of cases of violation of the Lord's Day Act without intervention of the authorities and has secured obedience to the law. In this work its aim has been to not merely secure conformity to the law, but to awaken a desire to obey it.

8. It has been instrumental in having brought before the courts a number of stated cases for the purpose of securing authoritative direction for magistrates in settling certain questions that constantly arise in the enforcement of law.

9. It has been directly instrumental, apart from the enforcement of the Lord's Day Act, in obtaining the day of rest for thousands of citizens in Canada. The closing of the postoffices in the West in 1910 by order of the Postoffice Department, resulted in a large number of employees, especially in business offices, being set free from Sunday labor. The movement issuing in this order was inaugurated and conducted by the Alliance. It has taken up the case of men on the railroads, and in many instances has been successful, and many

now enjoy either the Lord's Day or another day of the week as a day of rest. It has been successful in opposing attempted legislation in the direction of securing the privilege of conducting Sunday traffic on electric roads. It has successfully opposed two bills in Parliament this year, and one in the Ontario Legislature. All of these bills directly jeopardized the liberty of the employees of the roads in question to their one day in seven. The police in Ontario's capital owe their promise of a weekly rest day to the direct efforts of the Alliance.

10. It has secured in Ontario, Saskatchewan, and Alberta, special legislation governing the operation of electric roads upon the Lord's Day. And finally it has conducted an uninterrupted campaign of education by means of its secretaries, the publishing of literature, and the wide distributions of the Lord's Day Act, accompanied by posters giving a summary of the same.

Editorial Articles.

THE LORD'S DAY ALLIANCE of the United States has favored the law requiring that when postal employees are obliged to labor on the Sabbath, they shall have, as compensation, one other day of the week for rest without loss of pay. When laborers are engaged in what is truly a work of necessity, the granting of some other day as a day for rest is a reasonable provision for relief from the yoke of incessant toil. But this may easily degenerate into a wrongful compromise by which the higher uses of the day are sacrificed on condition that the lower interest of mere physical rest be conserved. We direct attention to the rigorous aspects of this subject by a contributor on another page.

Is the United States a Christian Nation?

[Discrimination in answering this question will avoid confusion in thought and consequent confusion in action.]

Manifestly the answer is both "yes" and "no"—"yes" if by Christian is meant not Buddhist, Mohammedan, Confucian, atheistic or even out-and-out infidelistic; and "no," if by that term is meant doing the will of God revealed through Jesus Christ, in so far as that will relates to nations, because it is His will. Were we to have done with our annual Thanksgiving days, and Fast days in times of national peril from war or pestilence; cease the use of the oath in our courts of justice and in the induction of men into civil office; discontinue the employment of chaplains in our navy and army, in our reformatory and penal and charitable and benevolent institutions, and in our State and National legislative halls, repeal all our statute laws based upon the ten commandments, (strictly speaking the third to the ninth inclusive), such as the laws against blasphemy, profanity, theft, murder, perjury, licentiousness, Sabbath desecration, etc.; take all religious inscriptions from our coins and public buildings; eliminate from all our public schools the reading of the Bible, the offering of prayer and the singing of religious songs; repudiate the Christian creed of our political forefathers; do away with the present-day Christian acknowledge-

ments in all but three of our State constitutions; reverse the many decisions of our numerous courts to the effect that Christianity is part of the common law of our land and especially the decision of the Supreme Court in 1892 rendered in these words, "This is a Christian nation"—were we to do all this, our nation would be so vastly different from what it now is, that we would scarcely know it. When we consider that the founders of the American Republic—those who really had to do with the founding of the nation—were for the most part Christian men with distinctly avowed Christian purposes, and that for the carrying out of these purposes they established Christian customs, usages, laws and institutions; that the rate of increase of Protestant Christians during the past century has been three times that of the increase of the whole population; that to-day the public professors of faith in Christ—Protestant and Catholic—the very young children of such, and the adherents of Christianity, constitute more than two-thirds of the entire population of the country—when we remember all this, it seems plainly manifest that in a certain true and very important sense indeed ours is a Christian nation.

On the other hand, it is just as manifest that in the deepest, truest, essential and most important sense ours is not a Christian nation. A nation being a moral entity or person, possessing life, intelligence, volition, consciousness and conscience, and therefore a responsible person, is Christian after the same manner that a man is Christian. A man is a Christian when he honestly and sincerely says, "Lord, thy will be done and not mine," "Lord, what wilt thou have me to do?" He may have a thousand faults, failures, imperfections, inconsistencies, but he is, with them all, a Christian. And until he makes the will of God his will and the doing of that will the supreme end and aim of his life he is not a Christian, even though he may think and say and do a thousand good or Christian things. In like manner, when the manifest purpose of a nation, as such, is to do the will of God revealed through Jesus Christ, in so far as that will relates to nations, that nation is a Christian nation, notwithstanding any and all of its unchristian characteristics and acts. And until the manifest purpose of the great moral organism, the nation, is to do the will of its Creator, revealed through Jesus Christ its divinely appointed Lord and Ruler, as that will relates to it, it is not a Christian nation, no matter how many its Christian customs, usages, laws and institutions. When we reflect that it is not the expressed purpose of our nation, not even of the preponderant majority of its people, to be governed by God's will rather than by the will of the majority of the people, in the solution of its problems and in the administration of its affairs; that in the choice of its officers it does not make the supreme test of their qualification for service the fear of God and regard for His commands; that in the domain of morals it does not aim to enact laws in harmony with the divine law, and that as a consquence we have many unscriptural liquor, marriage and divorce, and even Sabbath laws on our statute books; that we are without any acknowledgement in our highest written law—the public confession of our faith, the embodiment of the principles of our national life and our court of last ap-

peal—of the Author of the nation's being, its divinely appointed Ruler or of His will as the unchangable standard of its action or rule of its life—when we remember all this, it seems plainly manifest that in the most important sense ours is not a Christian nation.

What, in the light of the above, is our duty as Christian patriots? Plainly that duty is to recognize, acknowledge, emphasize, and make the most possible of everything that is Christian in our national life and character. In so doing we have absolutely nothing to lose, but everything to gain. We will thus be demonstrating the place and power of Christianity in making us what we are to-day, the pride and envy of all the nations of the earth, and at the same time doing one of the most effective of all things in the way of making our nation Christian in the truest and most important sense. A thousand reasons why a thing should be so are not even half so strong as a single reason, it is so. Make plain, therefore, what the Christian religion has done for America and you will be advancing one of the strongest pleas for a fuller acceptance and more general practice of Christianity by our Republic. If we will but faithfully do this and at the same time point out, clearly, explicitly and emphatically, in the spirit of the nation's Saviour-King, the sins of the nation and call it to repentance for these sins, make plain its duties in the light of the teaching of His word and call upon it to discharge these duties according to that word, we shall by and by, in God's own good time, have a nation whose God will indeed be the Lord and whose people will be a truly blessed and happy people. God speed the day!

The Men and Religion Forward Movement.

A movement for a united Continental Campaign by Church Brotherhoods and Interdenominational Men's Societies in behalf of the Christian life of the men and boys of North America was publicly launched at a Conference in Buffalo, N. Y., in the month of October last. This Conference was attended by 262 delegates of the organizations above named, from 72 cities in 33 States and Provinces, who met in pursuance of the call of a committee of eleven appointed by the originators of the movement for the purpose of carrying out their ideas. Those originating the movement were the leaders of several Men's Christian Organizations who met for the first time in New York City, in May, 1910. Represented in the movement are the Brotherhoods of the Lutheran, Episcopal, Methodist, Disciple, Congregational, United Brethren, Reformed, Baptist, Presbyterian and United Presbyterian Churches and also the International Sabbath School Association and the International Committee of Young Men's Christian Associations of North America.

The plan of the movement adopted at the Buffalo Conference to carry forward a year's Campaign is to raise a local committee of 100 men in each of one hundred or more of the largest cities of the country—these men to be the representatives of all the organizations interested and to look specially after the interests of the movement in their respective cities and surrounding districts—all of whom are to be under the supervision of a General Committee of ninety-seven men representing the different organizations interested and chosen from

widely separated sections of the country. The real opening of the Campaign, September 24, 1911, is to be observed as "Rally Day for Men and Boys" in every church, Brotherhood, etc., and the closing day, April 28, 1912, as "Conservation Day." From the present until September next is to be a period of preparation for what is to follow. During the eight months Campaign from September to May there is to be a special eight day Campaign in each community for the carrying out of an elaborately prepared program.

The object of this movement in general, as announced in the published Prospectus, is "to secure the personal acceptance of Jesus Christ by the individual manhood and boyhood of our times, and their permanent enlistment in the program of Jesus Christ as the world program of daily affairs." More specially, it is declared to be:

"To leave with every Church, Brotherhood, Sunday School, and Young Men's Christian Association a worthy and workable plan of specialized effort for Men and Boys; to assemble and publish a statement of the most approved methods of Religious Work for Men and Boys; to win to Christ and the the Church the largest possible number of Men and Boys by May 1, 1912; to greatly increase the enrollment in Bible Clases; to continue and increase the emphasis of the Christian Religion as the one and only hope of the world and to make abiding the Missionary enterprises of the Church at Home and Abroad; to reveal the program of Jesus Christ in the world in such a manner that the strongest men will volunteer for life service in the Church, this service to include a Christian investment of time, personal talents and money; to make a permanent contribution to the best life of the Continent, Social, Political, Commercial and Physical; to exalt the spiritual power of the public worship of God."

There are certainly great possibilities for good in this movement. It is not another organization within the Church but a movement for the unification and quickening of already existing Church organizations for the accomplishment of the objects just named. Its dominant thought appears to be the arousing of the manhood of our times to a new and unusual consecration for Christian service, and specific prayer as the most effective means of accomplishing this end. If wisely guided by leaders who have the right conception of the kingdom of God, in whose interests the movement is being promoted, and the Scriptural conception of the divine agencies to be employed in the advancement of this kingdom, it cannot but be productive of much and great good.

We are not quite certain what the conceptions of the leaders of the movement are. While soliciting the coöperation of other Christian organizations, they deny official organic relations to any but Church bodies, the Y. M. C. A. perhaps excepted. While declaring for the progress of the Kingdom of God, they take pains to emphasize their belief in the Church, (presumably meaning the visible organized Church), as the one instrumentality appointed by Christ for the salvation of the world, thus appearing to ignore as divine agencies both the family and the State. Again, in stressing the great value of the public worship of God in the Church, while recognizing the indispensability of pri-

vate and family devotions, they make no reference whatever to the necessity and value of worship by the State. Moreover, in commenting upon the action of the leaders of the movement with regard to social service one of their intimate editorial friends and supporters has this to say: "The movement aims not alone at getting men spiritually converted, but also seeks to bring to many men already converted spiritually the additional experience of social conversion." And then he adds, significantly: "By this is not meant the conversion of society as a whole or in a mass, but the conversion of the individual man to appreciate and discharge his social responsibilities." If this comment be a true interpretation of the thought of these leaders their success in the accomplishment of their purpose is destined to be limited. Any conception of the kingdom of God that eliminates the State as a part of the kingdom is so far defective, and any effort that ignores the State as one of the divinely appointed agencies for the ultimate establishment of that kingdom is by that very fact shorn of a great strong right arm of power. Let us hope that it shall not be so with this new and promising movement.

To guard against a wrong impression we call attention to the map in the Prospectus of this movement giving the relative proportion of Protestant, Roman Catholic and Non-Going Church people in North America. While it is true, as the map indicates, that the official statistics of the churches show twenty-four per cent. of the population Protestants, thirteen and four-fifths per cent. Roman Catholics and one and three-fifths per cent. all other faiths, it is not true, as the map indicates, that the remaining sixty and three-fifths per cent. are non-churched. Statisticians, without exception, agree that there is an average of at least one child—a baptized member of the church though not recorded on the church roll—for every Protestant if not as well for every Catholic professor of faith in the country. Even though, as it is ofttimes claimed, all Catholic children are reckoned in the Catholic Church statistics, it yet remains true that at least twenty-four million Protestant children are to be reckoned Christians, which swells the number of those to be counted on the side of Christianity and the Church to more than sixty per cent. of the entire population, thus reversing the figures given on the map. Nor does this take any account of the adult adherents of Christianity whose smypathies are with the Church and many of whom are frequent, if not regular, attendants upon the same.

Contributed Articles.

National Christianity and Public Education.*

BY HENRY COLLIN MINTON, D.D., LL.D., TRENTON, N. J.

In dealing with such a formidable theme as this, one is at a loss to know which is the more in order, exposition or argument. Surely, in this country, with our traditional spirit and culture, the very close general relations between na-

*Address delivered at the World's Christian Citizenship Conference in Philadelphia.

tional Christianity and public education need no explanation in order to be understood; and, may we not hope, they need no argument in order to be conceded.

And yet unquestionably there is considerable confusion of thought on this subject, and, as is generally the case, this confusion of thought leads to confusion in action. The differences do not lie simply between the right-thinking and law-abiding people on the one side, and the vicious and lawless classes on the other. Unhappily, all Christian people do not see and think alike. They may agree upon fundamental principles, but they part company when they come to the concrete application of those principles.

It may be worth while to consider for a moment why the State is interested in education at all. In this country, indeed, the Federal government is not interested, except in a rather incidental and indirect way. Public education is the concern of the various commonwealths, and from this fact we are safe in inferring that a government can exist and flourish—and a Republican government at that—which does not charge itself with the responsibility of educating its youth. To be sure, the Federal government does maintain its department of public education at Washington; it is interested in a sort of administrative way and looks after the statistics and the results of what the different States are doing, and in this way it shows it is deeply concerned; but the system of public education in this country, which is the pride of all our people, is conducted by the different States, each with its own budget, each with its own set of school laws, each with its own policy of control. So that the education of the people is not an intrinsically necessary function of a State as such, that is, as the constitutional and civic organ of society.

We all know that different grounds are urged upon which to base a theoretical vindication of this function of the State. A broad paternalism would have the State provide for every citizen not only work and opportunity for self-support, but also the personal preparation for that work. There are those who argue that the State should be a sort of Good Samaritan, and that all the philanthropic and benevolent agencies of society should be operated and administered by the State. The civic optimist insists that the State owes every citizen the best of everything within its reach. Such theories are urged as self-evident, and we are told there is no need to go back of them for their academic justification.

Now, our notions of public education will depend very largely, of course, upon which one of these theories we adopt. I cannot pretend to be competent to dogmatize in this sphere, but it has always seemed to me personally, that there is much to be said in support of the position of those who justify State education by making it an exercise of the police powers of the State. I am not concerned to argue this abstract question at this moment, further than to insist that certainly, whether or not this is a satisfactory *rationale* of State education, there is without dispute a great truth embodied in this view. If it be said that it is a too negative way of stating the case, it may be replied, that while it is a sort of negative in form, it is a negative which nevertheless involves a very strong and positive principle. If it be

said that it is degrading to the teacher to class him with the gaoler and the policeman, we are to remember that the police powers of the State are, when correctly understood, exceedingly dignified and comprehensive, and cover a multitude of departments that have no nearer relation to the bluecoats and brass buttons than do the teachers at their honorable and responsible tasks.

Is it not true than any measure which the State adopts in order to guard itself or its people against any evil, any peril, any possible calamity, any impending disaster, is of the essential nature of a police measure? The primary concern of the State is its own integrity, its own maintenance, its own life. It is a means to an end, and that end is the well-being of the people. Its only reason for being is to promote that end, and it recognizes no rival or competitor in that field of service. Sometimes, in the exceptional exigencies of history, this means fails. The State falls to the ground, society becomes an unorganized mob for the time. The King is dead, and no popular voice is heard to exclaim, "Long live the King!" The dynasty has collapsed. This is *revolution*.

Against this decease of the State and against every distempter that leads to it, the State itself is justified in summoning every force to put up an effectual safeguard. Thousands of its best citizens may be sacrificed on the field of battle in order to preserve and protect the State so that it shall still live on to do its beneficent work in the interest of the tens and hundreds of thousands for whom those fallen hero-martyrs counted it a glory and a victory to die.

But the greatest perils of the State are not in the dreadnaughts of foreign fleets or in the martial tread of invading armies; they are not found only in the tactics of war and in the treasons of the cabinet. Peace, no less than war, has its perils, and they are not less dreadful because they are unseen, insidious, slow in their approach and deadly in their work. Terrible handicaps may hamper the State; a fearful incubus may load it down. Pauperism, crime, poverty, intemperance, unsanitary conditions, inability for self-help, ignorance,—against these and such as these, deadly enemies in times of peace, the State must constantly be on her guard. Almshouses, jails, penitentiaries, asylums, reformatories, police departments,—all these are among the safeguards and remedies. Chief among them all and best among them all, because preventive is better than remedy, is the little red schoolhouse, popular education, compulsory education, the kind of education that will meet the need and protect the State.

This, at least, gives us a starting-point; it shows us why the State is in the school business at all, and it shows us what kind of a school the State is interested in. We can see that the State has no interest in any education which does not strengthen itself, which does not turn out good citizens, good men and good women, to be sure, but the State's first concern is, not that they shall be morally good, but politically good, civically good. Of course, you and I know that a man will not likely be a good citizen unless he is a good man; we know that unless he is morally clean, he will not likely be politically clean; but the State's concern is, that he shall be a good citizen. In countries where an established Church exists it is assumed that the institutions and influences of religion

are necessary to the production of good citizenship and to the well-being of the State, and hence, these are maintained at the State's expense. You may say that this is a poor theory, because it makes the State's motive in educating its youth purely economical. Very well; discredit the theory if you do not like it. I do, and, perhaps, you would agree with me if we only had time to see how broad and far-reaching are the economical interests of the State; but let us agree upon the substance of doctrine concerning which, I take it, there will be little dispute.

Now, when the State comes to decide what kind of education will be best suited to this specific purpose of self- protection, it will be forced to do some serious thinking. It will soon learn that a merely intellectual education alone does not make good citizens. Benedict Arnold was a well-trained soldier, but he betrayed his country. Aaron Burr had brains and mental training, none better. Lord Bacon was intellectually a giant, whether or not he was "the greatest, wisest and meanest of mankind." The State that looks only to the training of the intellect may be developing the perils for its own downfall. Knowledge is power but power is good or bad, according to the uses to which it is put. A sharp sword is as deadly for a friend as for a foe, according to the caprice of the hand that grasps the hilt. Carlyle said, for the devil to know the multiplication table was for him to be that much less of a devil; and no other proof is needed that the old Scotch genius could make a mistake. For the devil to know the multiplication table, so long as he has the heart, the purpose, the disposition of a devil, is for him to be just that much more dangerous and successful in the accomplishment of his dark and devilish designs. For the State to be educating her sons with a culture that contemplates only brain power and mental faculty, is for the State to be running the risk of giving the arts of trained skill and the luster of academic distinction to a very dangerous contingency which may be only adding to the handicap under which the State works, and increasing the burdens under which it groans. This is to fail of the very first test of successful education; it is robbing Peter without paying Paul. It is putting the boy through the school at the State's expense, only to put him through the courts and into the penitentiary, and to keep him there, all at the State's expense. As an economical proposition, a purely intellectual education is a failure.

It is clear, then, that the ethical element must be incorporated and emphasized. Education must not be non-moral any more than it should be immoral; indeed, an education which is non-moral is not much better than an immoral one. Leave out conscience, leave out right and wrong, leave out all reference to the claims of the right as such, say nothing about the sacred and supreme excellence of the good as against the bad, of the true as against the false, and what sort of an education have you? It is a proverb of wisdom as well as a plain lesson of history, that morality, both public and personal, has a police value to the State of the very highest kind. Good men do not hamper the State or hinder her progress. Vice is the foul fountain out of which issue all the poisoned and poisoning streams of crime. Bad men are the men that cost the State the awful toll of anxiety and vigilance and

suffering and blood. And, if they go unchecked, they bring anarchy and ruin.

But, if the intellectual must be redeemed by the moral, it is just as true that the moral must be grounded in the religious. Even pagan nations accept this as a maxim of their political philosophy. It will be remembered how Mr. Wu Ting Fang never wearied of ringing the changes on this thought. A morality that is divorced from religion is a house of cards. A conscience without an authority over it and behind it will not stand the working tests of life. Duty without the sanctions of religion is a vain and empty thing. Morality, without the postulate of a personal God who has a right to command and whose commandment simply ought to be obeyed, is no morality at all. You cannot construct or conceive of an available system of ethics without the theistic bed rock, without God at the foundation and God at the top, but God is the central theme of religion. You cannot deduct an ethical system from a national or a racial, or even a cosmical evolution. You cannot get a morality out of the mere fitness of things, out of the idea that this is right because it is the thing, and that is wrong because it is not the thing; this is *faux* and that is *faux pas*. All these floating balloon-like mortalities are lighter than thin air; they begin nowhere and they lead nowhere. So that if education must not be only intellectual, but also ethical, it is just as true that it *cannot* be only ethical, it must be also spiritual.

Now, I have presented my argument in barest outline. I am sure, however, that I have already said enough to challenge the judgment of some who may be wiser than I, but no more patriotic. I have not hesitated to speak plainly, first because this is a Christian conference, and secondly, becauses inasmuch as it is Christian it represents not only the American State, but also the spirit of our common Christian civilization.

It is no small thing that the Supreme Court of the United States has formally announced that this is a Christian nation, and that Christianity is a part of the common law of the land. It may be taken for granted, I suppose that by the same token, every State in the Union is a Christian State as the organ of a Christian community. And yet, I for one, must say that I have never been greatly elated over this formal declaration, for, if the world has to wait for the Supreme Court to say it before it is convinced that the American nation is a Christian nation, then I fear that the world will not be greatly impressed by the utterance. However, such a declaration does afford a very valuable cue for the solving of some problems and for the settling of many controversies.

If this is a Christian nation, then why should it be placed upon the defensive when it inculcates a Christian morality and puts honor upon the great foundation principles of the Christian faith and life? Think of a Mohammedan people throwing the Koran out of the schools and universities in which its youth are taught. Think of China in its national universities repudiating the classic books of its own hoary and honored faith. Think of Christian America driving the Christian's Bible out of its own schools and forbidding the reading of its pages save only as "literature." If we were not bound to speak respectfully of the courts of the land we should say that the distinction involved in that famous finding, is a convenient subterfuge of dis-

ingenuousness, a subjective conception which would fain hold to the form of our Christian traditions, while at the same time affording cheap comfort to those who object to honoring their substance. But we are not restrained by any such regard for the Court when we speak of the action of the superintendent of public instruction in one of our Western States in issuing his official order forbidding to the Bible a place in the public school libraries of his State. That order is an outrage upon our history and an insult to the Christian people of this country. Is the Bible at least not entitled to a place alongside Shakespeare, and Kipling, and Emerson, and Whittier, in the libraries provided for our children by the State? I know that religion is not a thing of intellectual apprehension only; it is also a thing of spirit and of life; but I also know that education is not intellectual only, and that the inculcation of this spirit and life is the very thing that is needed. I know that it may be true that a teacher is able to turn religion into a farce and to put Christianity to ridicule, but I also know it may be made a condition of that teacher's holding his position that he shall do no such dishonorable and un-American thing. I know that it is easy to say that the Bible is a sectarian book, and I also know and you know, that this is not true. I know that Christian people differ in their intellectual and theological interpretations of Christianity, but I also know that in the great fundamental and ethical and historical teachings of the Bible, in this day when union is in the air and the centripetal forces of Christendom are in the ascendency, all Christian people are essentially as one.

The State University has no right or reason to repudiate the book which was a part of the statutory equipment of the American Colonies, or to ignore that religion which our courts have declared to be a part of the common law of the land; and we are glad that so many of them have no desire or disposition to do so. Only an atheistic tendency can be the result of a non-religious attitude in education, for the reason that if the State refuse to allow Christian principles to be recognized and inculcated in the schools which it supports, it, by that very act, puts its official seal of approval upon the idea that the State, the people, society, can dispense with religion. That is secularism, which spells irreligion, which spells paganism.

And why should the State not stand for such a broad religious culture? It is the only kind that effectually safeguards its own future. A Christian nation patriotically believes that there is no difference between culture and Christian culture, between truth and Christian truth. Talk about Christian ethics, Christian philosophy, Christian science; leave off the adjective, for any ethics, any philosophy, any science that is not Christian is not true. What business has a Christian nation supporting a school which teaches its boys and girls any notion of science, or philosophy, or history, or life, in which God does not have the first place, and in which His Son, whose coming marked the cardinal epoch in this world's history, is never mentioned?

Are the American people Christian or are they not? Our schools need not be evangelically Christian; they need only be intelligently Christian; indeed, they need only be up-to-date in their thinking to know that the last word in the world's best philosophy to-day is Personality, and that that means that the

foundation-stone under the whole superstructure of human thought and learning and life, is a personal, living, eternal God. They need only be up-to-date to teach that science is flimsy fiction, save only as it is reading over again the thoughts of another, that the stars can be traced and counted in the skies, that the rocks can be studied and classified in the mountains, that the ages of history, both natural and human, can be diagrammed into an unfolding order simply because there was antecedent thought, purpose, mind, that directed them all,—that means God. If they are up-to-date, they know that the turning-point in the history of humanity was not the founding of the imperial city of ancient Rome, not the conquest of a Cæsar, or a Charlemagne, or a Napoleon; it was the birth of a Man of Galilee that marks the starting-point of a new era which is registered in the calendars of the whole wide world to-day, and which brought new vitality and vigor to all the forces that make for the progress of the world. It is a matter of common intelligence that the most potent, psychological and personal and social force in the world to-day is Religion; that the most influential piece of literature in shaping the thought and fixing the life of mankind to-day is the Bible, and that the greatest figure and fact and factor in the annals of the past and in the movements of the present and in the outlook of the future, is not a Cicero, or a Gœthe or a Washington or a Gladstone, but Jesus of Nazareth, and a State education that withholds that truth from its youth is misleading their minds, it is not teaching the whole truth. We maintain that it is not simply for self-protection that the State should stand for an education which inculcates these things. We maintain that the State has no moral or constitutional right to teach its children either error or half-truths; and that no system of instruction is true which does not build upon God, which does not base its sanction upon His will, which does not develop personal life and dignify public service by obedient regard for His authority, and which does not reverently place the crown of all its culture upon the brow of Him who is King of kings and Lord of lords.

The Relation of Temperance Reform to Other Reforms.*

BY REV. T. H. ACHESON, D.D.

Every reform is related to every other reform directly or indirectly because the *Kingdom of God on the earth is one.* It is a great unit. It is a great organization. It embraces all departments of Christian work, whether constructive or protective, offensive or defensive; whether ecclesiastical or political, domestic or social. Its various parts are interdependent. This great fact received forceful illustration at the recent World's Christian Citizenship Conference in Philadelphia, where missionary and reformer sat side by side and spoke from the same platform, realizing that their respective vocations were not extremes as to importance and time, but were each dependent upon the other for immediate and for final success.

Every branch of Christian effort, whether missionary or reformatory, is related to the Kingdom of God as the finger is to the hand, or the spokes of the wheel to the hub, or the branch to

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the vine. Or, to make the figure more exact, every true reform is a thread that strengthens the whole fabric of social righteousness in the world, and consequently strengthens every other thread in the same fabric.

It is an unfortunate and mischievous conception which the specialist sometimes acquires, that his particular work is the key to the whole situation, or at least overshadows all others in importance. The evangelist thinks that nothing else can be classed with the work as he may express it, somewhat presumingly, of "saving souls." The reformer may feel that his special field is the most significant in the world of reform. The foreign missionary says that his work is the one imperatve duty of the church of God in the present hour; while the home worker, sick at heart amid the awful conditions all about him, may be tempted to believe that the emphasis must yet rest here at home. The temperance reformer asserts that no evil can possibly rank with the gigantic curse of the saloon; while the worker for purity may think that adultery more than anything else poisons society; and perhaps the Sabbath reformer imagines that desecration of the Lord's Day threatens, more than any other evil does, to destroy the whole structure of truth and morality in the world. Each one of these men sees, not unnaturally, his own special work. That is his viewpoint and its ramifications fill his mind. And while enthusiasm for one's work is absolutely essential, it should not lead us to disproportionate emphasis of our own particular department. It is but a branch on the vine of the Kingdom of God.

For our great end in all Christian work is the Kingdom of God. "Seek ye first the Kingdom of God, and His righteousness." And whether it be in accepting Jesus Christ as my Saviour, in receiving His righteousness, in resisting temptation, in praying for men and measures, in asking my neighbor to become a Christian, in working for my community, in preaching the Gospel, in giving money to God's work, in doing evangelistic work, in working for reform, in helping home missions, in going to Africa as a missionary, or laboring for temperance and against the saloon —no matter what phase of Christian work it is—we are striving to establish the Kingdom of God in its completeness throughout the world. That is our great aim! George R. Wendling, in a lecture some years ago at Kansas City, on "The Man of Galilee," asked the question: "Why did Jesus come into the world?" And the speaker's own reply was: "Notwithstanding nineteen centuries of theology, the answer is plain enough yet. He came to establish a Kingdom of which He Himself was to be King." Working for temperance is working for the Kingdom of God; and working for the Kingdom of God is working for temperance.

Let us, then, emphasize in this connection that every reform helps every other reform. Every true reform helps the Kingdom of God. Working for the Kingdom helps every true reform. Working for temperance aids every other reform. Working for any other reform helps temperance. These may be truisms, but they need to be borne in mind. Reformers may not think that they are all in the same boat, but they are at least in the same flotilla, and are rowing toward the same harbor.

Again let us observe that temperance

reform is related to all other reforms *because intemperance is connected with all other evils.* The kingdom of darkness is just as much of a unit as the kingdom of light. It has one great leader, the prince of darkness. It has its various coherent, interdependent parts. Every prominent evil in society is related to the whole kingdom of darkness as a finger to the hand, spoke to the wheel, or branch to the vine. Or, to make the figure more exact at this point, every concrete evil is a film in the great Satanic web that ensnares mankind.

Moreover it is true that intemperance is connected as a source with evils in general. We read that the love of money is a root of all kinds of evil, and surely it is also true that the saloon is a root from which spring all forms of wickedness. It is a most prolific mother of vice. It is a fountain whence steadily flows evil of all kinds. The story is told of an old sheik who, when parting from a young prince, offered him a list of evils and told him to choose the one that seemed the least harmful. The young man turned with abhorrence from such evils as theft, impurity and murder and chose intemperance. Whereupon the old sheik remarked: "You have chosen what will bring all the others."

What command in the decalogue does not intemperance trample under foot? It dashes both tables of the law in pieces. It exalts passion as a god. Its followers bow down before the shrine of the decanter. It fills our streets with profanity. It cares not to remember the Sabbath. It makes the son forget to honor the parent, and makes the father forget his obligation to wife and child. It strikes the knife into its victim. It grovels in impurity. It forgets to be honest. It takes refuge in falsehood and lying. It makes man to long improperly for what is not his own.

But, to speak more in detail as to the relation of intemperance to other evils, let us notice that the saloon and brothel are twin brothers. They live in the same part of town. They often dwell under the same roof. They walk hand in hand. Dr. Herrick Johnson said years ago, "Low license asks for your son; high license for your daughter also." Many girls would never lose their purity, if they did not indulge in the wine-glass. Some men would not be demons enough to ruin their weaker companions, if they were not on fire with the brewing of hell. It may have been Rudyard Kipling who said that he became a roaring Prohibitionist when he saw two intoxicated girls disappear down a dark alley with certain men.

The saloon and divorce court are close allies. What a foe to the house is this demon of strong drink! He forces his way into the fireside, breaks the windows, shatters furniture, shatters hearts, throttles affection, starves the child and beats the wife so that it is not strange that she often flees to the civil court for relief. Among the fifty-two distinct divorce codes in the United States forty-two of them allow divorce for drunkenness. And who can tell how many of the divorces granted for desertion, non-support, cruelty, etc., are attributable more or less to strong drink? Nearly one million divorces were granted in our country in the twenty years ending in 1909, and many, indeed, of them connected with the saloon!

The saloon and Sabbath desecration are near neighbors. The saloon wants no Sabbath rest. This mill of death de-

sires to grind on and on, seven days in the week and 365 days in the year. What cares it for God or man; for rest or worship; for church or sanctuary? If it cannot have its front door open on the first day of the week, it tries to open the side or back door. It fills its patron with folly or fury and turns him loose to disturb the Sabbath quiet. Oh, yes, the saloon is a great foe to the Lord's Day.

The saloon and gambling den are also brothers. All drinkers do not gamble, and presumably all gamblers do not drink; but men drink and gamble and gamble and drink. The more they drink the more they gamble, and the more they gamble the more they drink. Would that boy be so likely to risk his employer's money at the gaming-table and blow out his brains afterward, if he were not crazed by drink?

But what about the saloon and political corruption? The connection is about as close as barnacles on the ship's hull, about as extensive as paint on a wall map, and about as thorough as salt in a man's porridge. What about saloon caucuses? What about the influence of the saloon on political parties and legislation? What about the effect of the saloon on election day at the polls? Let the recent conflicts in Florida, Missouri, Oregon and Utah help to answer. The politician fears one saloon more than he does six churches. The saloon has the politics of our country by the throat.

And so we might run down the whole gamut of evils and find everyone initiated, buttressed, abetted or aggravated by the liquor-traffic. We cannot pause to consider others. The negro problem, the immigration question, capital and labor, the white-slave traffic and other issues are all complicated and made more difficult of solution by that abomination of desolation and damnation, the saloon.

Then to grasp the thought before us in this connection, since intemperance is connected directly and indirectly with so much evil, is the source of so much crime, it goes without saying that temperance reform is vitally related to all other reforms and will help bring them about.

Let us now take up for special consideration another thought, that temperance reform is closely allied to another phase of reform, a more comprehensive social reform, *the reform of the nation as such; i. e., national reformation.* Concretely it is known among us as the work of National Reform. Let us have your close attention for a moment or two.

The nation is a moral personality; not only is it made up of personalities, but is a huge personality itself. Philosophy teaches this. History illustrates it. Scripture proves it. The nation is the creature of God. It has its own intelligence, consciousness, will and conscience. It is under moral law and responsible to a moral governor. It can do right and do wrong. It is subject to punishment and reward. Uncle Sam is a personality and is responsible to God.

The nation, then, must occupy a right attitude to God and to His law. It must legislate, decide and act in harmony with the Ruler of nations. It cannot make law. Law hath its seat in the bosom of God. The absolute law of right is the only basis of all true legislation. The nation must rest on the foundation of eternal righteousness.

The nation must occupy a right atti-

tude toward its people and toward all public evils. It must care for its citizens in countless ways, yet without infringing upon the rights of church, or family, or individual. The nation must educate, restrain and protect its people. These are solemn duties. It is responsible for neglect as well as for oppression.

The nation is responsible before God for the saloon. Not only are the political parties, the law-makers, the judges, the barkeeper, the drinkers and the individuals composing the nation responsible for it, but the nation as a great moral being has its special responsibility to God for the liquor traffic. Have you ever observed that there was a provision for a sacrifice to be offered for the whole congregation of Israel in addition to an offering for anyone of the common people?

The nation is responsible for permitting the saloon to exist; for merely allowing any such public evil to continue. If a father permits a mad dog to enter his home and bite his child, he is as clearly responsible as if he had introduced the animal there. And the nation whose solemn obligation is to protect its citizens from public evil is responsible for the continuance of the grog-shop. England has been responsible in a measure for the opium traffic. Turkey was responsible in connection with the Armenian massacres. The United States was responsible in connection with the Louisiana lottery, and met the responsibility. The United States was responsible as a nation for American slavery.

The nation is responsible for legalizing the saloon; and surely it is worse to legalize than merely to permit. We are not endeavoring to draw distinctions here between the rights of the nation and the rights of the States, which latter actually license the liquor traffic; but we merely point to the legalized grog-shop and to the great truth of a nation's responsibility to God, and say that our nation is responsible for the licensed saloon.

Let it be urged, then, with all earnestness, that national reformation—that is, the bringing of this great moral personality into harmony with the God of nations, the bringing of it into harmony with the law of God only so far as that law concerns civil affairs—is necessary, thorough and effective for all social reform. It is necessary for temperance reform. The law of God applied to the individual will cure all the ills that disturb his life. The law of God applied to national life will cure all the ills that afflict the body politic. Tariff and finance and conservation will never do it. Back to Christ, the Prince of the kings of the earth! Back to Sinai! Bring the nation more fully into harmony with righteousness, in statutory and fundamental law, and your twenty-five grounds of divorce will dwindle to one or two. Bring the nation into harmony with Christ, and your Sunday mail and Sunday paper will cease. Bring the nation into harmony with righteousness, and the Bible will not be driven from our public schools. Bring the nation into harmony with righteousness, and the saloon with all its vice and crime and misery will perish. Over its doors will be written "Thou are weighed in the balances, and art found wanting." It will be swept from our land into the ocean of oblivion and our streets from outcries will be free.

One Day in Seven Rest.

REV. J. M. FOSTER, BOSTON.

House Bill No. 1079, in the Massachusetts legislature proposed to provide one day's rest in seven for all employes, the particular day to be designated by the employer, may I be permitted to state to the readers of the CHRISTIAN STATESMAN my reasons for opposing this bill.

1. *It defeats the purpose of God in giving us a Sabbath rest.* It is admitted generally that the Sabbath law is written in the constitution of human nature. The well-being of our physical, intellectual, moral and spiritual nature, demands it. It is an integral part of the nature of things which God has established here. Nearly all intelligent men agree with Proudhon, the French Socialist, when he said: "Diminish the week by one day and you have not enough work to justify a rest day; increase the week by one day and labor becomes excessive; divide the week and give a man a half holiday every three days, and you increase the loss of time by dividing the natural unit of the week; give a man forty-eight hour's rest after twelve days' work, and you kill him by inertia, after bruising him by fatigue."

But what was the purpose of God in making this law, enforced by these sanctions? I answer: It was to make the people holy, by turning away from the secular and communing with God. And this end cannot be realized except in God's appointed way. To allow commercialism to compel men to work on Sabbath for gain, and then compel their taking one day off in seven, that they may be the more efficient workmen, is to sacrifice God's honor to man's cupidity. It is "sacrificing to our own net and burning incense to our own drag."

2. *It is disregarding God's authority.* The Sabbath rests upon the tripod: God's command and example at creation God's majesty and authority at Sinai, and God's Son rising from the dead on the first day of the week. The Sabbath is a world-old and world-wide institution. It is not a local and temporary, but an original and absolute, universal and permanent institution.

Consider, nature demands one seventh part of time for rest; this is moral, nature would be unhinged if the sixth or the tenth day were substituted. But nature is not disturbed in changing from the seventh to the first day of the week. The particular day in the order depends upon the appointment of God, and is, therefore, *moral—positive*. In the beginning the Creator, by precept and example, appropriated the seventh day as the memorial of creation. After the exodus of Israel from Egypt He incorporated it with the political and typical institutions of this holy nation, lifting it to the higher use of memorializing their deliverance and the giving of the manna. "The Sabbath is a sign between me and you." After the resurrection of Christ, it was lifted to a still higher plane in being made the memorial of His perfected work in the resurrection. This did not alter the original institution. The Christian Sabbath has all the advantages of the Old Testament Sabbath, with the super-added advantages of the new. It comes every seventh day, reminding us of creation, and that seventh day recurs on the first-day of the week, reminding us of redemption. This is the day the Lord hath made. It is the Holy Sabbath day. God's people are called saints, that is, holy ones, because they are separated

from the world and consecrated to God. The temple in Jerusalem was holy, because separated from a common and dedicated to a religious use. The priests were holy, because separated from secular and devoted to religious services. The nation of Israel was holy, because separated from the other nations and dedicated to the service of being the custodians of the laws and liberties and religion of all nations. And the Christian Sabbath is holy, because God has separated it from the other days and dedicated it to His worship.

Now, to legalize the unnecessary work of operated the United States mail service and interstate commerce, and Sabbath excursions, Sabbath newspapers, Sabbath trolleying to pleasure resorts, and then as an antidote to the harm to the laborers, compelling them to be laid off another day every week, is an open and flagrant effront to the authority of Almighty God. And the Government that does it will not escape the vials of His wrath.

3. *It is class legislation.* The Geneva conference long ago established the principle, "The law of rest for all is the condition of rest for any." The law that compels the employe to rest one day in seven must also compel the employer to take a seventh day rest. That is a matter of righteousness. And if the law compels employer and employe to take one day in every seven for rest, then physicians, and clergymen, and nurses, and policemen, and firemen must be retired from duty one day in seven also. The law must be operative for all, else it will not be effective for any. Burke said in the English Parliament long ago: "Except you guard the rights of the humblest serf that walks your shores, you cannot guard the rights of England's proudest peer." Except you guard the political rights of the colored citizens in the Gulf States, you cannot preserve those rights for the millionaires of our Back Bay. And unless you safeguard the inalienable right of the poorest workman to the divinely appointed Christian Sabbath, you cannot preserve the right to that day for our money-kings. The Sabbath is God's day. No man has a right to surrender it.

4. *It is essentially immoral.* Blackstone said: "The profanation of morals usually follows the desecration of the Sabbath." Let me call attention to this incident. A young man became motorman on the Boston "L," and forfeited his privileges in the church. This continued seven years. Then he gave up the position. And this was his reason: "I found it impossible to be religious and work on Sabbath day. It came to this, I must either give up that Sabbath work or lose my soul and be separated from God forever. I gave up the Sabbath work and asked God to forgive me and receive me."

There can be no morality without religion. And a man who works for wages on Sabbath, the object of his employers being gain, cannot be religious, because he is living in the open and public violation of God's law. And every such man is preparing himself for immorality. The 2,500,000 unwilling toilers on Sabbath day in our land are deprived of their religion. And without religion the foundation of their morals is removed. "Where there is no Sabbath, there is no religion, where there is no religion, there is no God, where there is no God, there is no conscience; where there is no conscience there is no respect

for the rights of our fellowmen; where there is no respect for the rights of our fellowmen, there is mob law and anarchy." This is the verdict of the French Revolution. No nation can be blessed except it return to God. And this is His plea: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight and the holy of the Lord honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

To Be Feared or Hoped, Which?

BY DR. WM. PARSONS.

Father Vaughn, a visiting Irish priest recently was engaged in a bit of discussion with the Presbyterian Ministry of New York. His parting shot was "When the Presbyterian ministers show me that Protestantism is a vital force in combatting these evils (irreverence for authority and divorce) I will take back what I said." He had said that it was dying. Well the Philadelphia convention is a scrap of an answer to his declaration. And I have no doubt that he sees the force of it however loth he and his superiors may be to acknowledge it, just now.

There were three significant sentences gathered from the reports of that convention that are bound to be a vital force as they are used. The first is from Superintendent Martin's opening address.

"We Christians of all lands, for the most part at least, believe the State to be a divine institution, deriving its being from God, responsible as such unto Him, and amenable to his law."

The second is, No. III of the Declaration of Principles:

"The Word of God is the revelation of his will and has therefore in so far as it relates to national life, a definite application to nations and governments."

The third in No. V of the Declaration of Principles:

"Every nation which accepts these principles ought, under the law of self preservation, and in the exercise of its sovereign and inalienable rights, to teach them to its future citizens."

Not expecting to convince people who don't want to be convinced we still protest that a body of twenty millions of people who for the most part believe and teach these principles are still to be reckoned among the vital forces of the nation. How great a force they are, can be estimated by a peculiar test that Senator Beveridge suggests in his little book, "Americans of To-day and To-morrow." On page 110 he writes, "Let us ask ourselves how we should look upon the American Republic, viewing it as unsympathetic and critical foreigners, if all our churches were destroyed, and all religion extinct. Should we regard the United States as strong a power, as we should if we beheld it as it is?"

Let Bishop Vaughn apply this test honestly to the Protestant churches and then let him apply it to his own and take a consensus of the opinion of the leading intellects of every nation and it will perhaps open his eyes.

But the very thing which the bishop calls a dying force, is the one thing which the Chicago "Israelite" considers the greatest element of danger to their

program of secularization. Some weeks since it said, "It is in the unfortunate attitude of a large body of protestants that the danger lies. By their eager desire that the United States should be an acknowledgedly Protestant Christian country, they are putting themselves in a position of antagonism to their natural allies the Jews, and others that hold steadfastly to the doctrine of absolute severance of church and state and of the maintenance of a secular form of government. The really big men among them are beginning to see this and are governing themselves accordingly and their followers are beginning to show signs of seeing the light."

This view of protestantism as a vital force reveals several things. The Jew still regards it as a potent factor. He believes that it is weakening in its attitude toward the divine nature of Government. But it reveals that the Jew has not the slightest comprehension of the meaning and bearing of protestant political economy. The "Israelite's" reference to the doctrine of the severance of church and state shows this. The veil is still over their hearts. To think that they and the protestants are natural allies in political economy is amusing to one who has ever taken the trouble to get at the truth of the two positions.

But as one hears these jangling voices he is impressed with the fact of partial vision. When Bishop Sellew declared that protestantism is dying, he was evidently loking at protestantism as Marie Correlli does in the Master Christian, as being synonomous with the Anglican communion. If that is what he means I shall not argue the question. But that is not protestantism. Simply the least virile element of it. But Bishops and Rabbis all lose sight of this fact, that in the break down of a wrong idea of the sources and channels of authority, and in the comparative weakness of the new conception of the truth, there is no indication that it has lost all reverence for authority. It is simply an indication that it is producing a conception of authority that will be vital for the future. It is an evidence of life rather than death, like the shoot from the seed in the springtime.

The difficulty of the problem for protestantism lies just here, with Rome anathematizing all civil authority not subservient to the Pope; the Hebrew fighting, with all the force of money and compact organization, all recognition of religion in civil government; the rank secularist, made up of the few natural atheists, and the mass of men made practical atheists by Rome's tyrannies in Europe before they ever came here, cursing all authority except the will of the majority; some flouting even that; is it a wonder that protestantism is having a difficult task in maintaining respect for lawful authority and spiritual standards.

But one who knows the protestantism of this country, knows that there is a strong body which is the life of it, which believes with Wordsworth,

> "If spiritual things
> Be lost through apathy or scorn or fear,
> Think not thy humble franchise to support,
> However hardly won or justly dear;
> What came from heaven to heaven rightly clings,
> And if dissevered thence, its course is short."

This body has a very definite program, in order to keep church and state separate. Their program is to keep the church

free and independent, by keeping it devoted chiefly to spiritual things. To make the state religious for itself; to keep it tolerant by clearly defining its ethical sphere and holding it responsible directly to God. Were it not for the veil over his heart the Jew would be our natural ally in this program. But he has simply chosen between inevitable progress from his religion to Christianity, and governmental atheism, when he stands with the secularists. In the vigor with which this program is being taught, its manifest growth in recent years, it is difficult to see where the two bishops get their idea of death, and it is just as difficult to see what the Israelite has to fear, toleration and respect of private conscience being one of its chief principles.

The glory of this age and a sign of the vigor of protestantism is that all these things are taken from the realm of force or authoritative anathema and brought into the arena of intellectual combat. Its firm conviction is that preaching a cause will either make or break it, and it is willing to trust its cause of Christian political economy to the sea of public discussion assured that it will survive.

The National Reform Movement.

Items of News.

THE REV. J. A. COSBY, our Young People's Secretary, sails from Boston the 28th of April for a three months' tour abroad. He expects to visit the principal points of interest in Italy, Germany, Switzerland, Holland, Belgium, England, Ireland and Scotland. While on this trip he will do some preliminary work in the way of securing speakers and delegates in these places to attend the World's Christian Citizenship Conference to be held on the Pacific coast in this country in 1912 or 1913. As his trip precedes that of the President of our Association it is hoped that he may be able to open the way for more effective work by the President.

DR. H. C. MINTON, President of the National Reform Association, has already engaged passage to Naples, Italy, for his two months' trip abroad the coming summer in the interests of the next World's Christian Citizenship Conference. His endeavor will be to secure speakers from Italy, France, Germeny, Belgium, Switzerland, Holland, Norway, Sweden and the British Isles. He expects to interview the leading Christian thinkers, teachers and preachers of these countries with a view to securing a representative body of the same to participate in the proceedings of the Conference. The purpose of the National Reform Association is to have all those secured deliver special addresses in universities and other institutions of learning during the period of their stay in America.

A REPRESENTATIVE of the National Reform Association is at present touring the principal cities of the Pacific coast with a view to locating definitely the next World's Christian Citizenship Conference. Other things being equal, the city with the best facilities for handling the Conference and which offers the largest financial inducement will get it. To date Los Angeles seems to have the lead. The plan is to take at least twenty thousand delegates. At a meeting of the representatives of the railroads of our country the middle of June next the rate for the Conference will be decided upon. This rate it is expected will be as low if not lower than the lowest tourist rate thus far made, and will doutbless include a trip to all the principal cities of the Pacific coast.

TREASURER TIBBY reports receipts of 53,327.55 for the past two months and expenditures of $3,971.54. This includes the money received and disbursed for the published report of the World's Christian Citizenship Conference.

FIVE HUNDRED DOLLARS AND TWELVE CENTS was recently turned into the National Reform Treasury by Horace A. Doan, Treas-

ruer of the Local Philadelphia World's Christian Citizenship Conference Committee. This represents the balance on hand of the money raised by the Local Committee in Philadelphia, after the payment of all local expenses, including rental for the church and Academy of Music in which the sessions of the Conference were held; the cost of light, heat and janitor services; money paid for the entertainment of speakers; and the hundreds of dollars spent in local advertisement of the Conference—amounting in all to upwards of one thousand dollars.

MR. R. M. DOWNIE has recently turned over to the Treasurer of the National Reform Association twenty shares of Keystone Driller Stock, the market value of which is $75 per share—a total of $1,500—as a "nest egg" for an endowment fund for carrying on the work of the Association. All honor to Mr. Downie. Who will be the next friend of our cause to do likewise?

OUR National Field Secretary, the Rev. J. S. McGaw, has been doing effective work in Kansas the past month. He has been occupying pulpits, addressing Y. P. S. C. E. and Epworth League rallies, Men's Brotherhoods, various union meetings of different religious bodies and different Christian conventions in and about Topeka, in which city the Kansas State Convention was held. From Topeka he goes to Stafford, Kansas, for a week's work the first of May, returning to Pittsburgh in time to address the District National Reform Convention in Butler, Pa., May 15 and 16. He stops en route at Burlington, Ia., for a second address there within the past six weeks.

ARRANGEMENTS have been perfected for a National Reform Convention in Butler, the county seat of Butler county, Pa., May 15 and 16. Among those to speak at this Conference are the President of the Pennsylvania State National Reform Association and the National Field Secretary and General Superintendent of the National Association. Among the subjects to be discussed are the following: "Is the United States a Christian Nation?" "The Enthronement of Christ in National Affairs," "Christian Citizenship—What It Is and How Best Attained." A Conference on the temperance, Sabbath, marriage and divorce questions will be held. The question of moral training with religious sanctions in our public schools will also receive attention at the hands of the Convention. With other Conventions of its kind it will appoint delegates to the next World's Christian Citizenship Conference.

THE following note accompanied the check sent in payment of a five dollar pledge made by a stranger, until that time, to our cause at the World's Christian Citizenship Conference in Philadelphia: "Your communication relative to the contribution of five dollars toward carrying on the work of the World's Christian Citizenship Work was received Saturday, the 4th inst. I am very glad you wrote, as the money has been waiting for you since the first of the year, not knowing to whom to forward it. As I had barely time to write my name and address on the card I did not have any idea to whom to send it. I hope the work planned by the Association may be eminently successful. It is only by such Conferences that people learn of the warfare that must be unceasingly carried on against the forces of evil which are arrayed against everything that is good. With best wishes for the maturing of program mapped out for the next Conference, I am, Very sincerely."

AN attendant at the recent World's Christain Citizenship Conference, from Cuba, in sending the price of the report of the World's Christian Citizenship Conference ordered by him, and also a contribution of money to the cause, adds: "I wish the subscription were more to help in this most important work of preparing the world for His coming. We have a great work yet to do, and we are living in very momentous times. The crisis of the ages is upon us. The world was prepared in the Providence of God for the first coming of the Saviour in his humiliation for the work of Redemption. I think all signs point to the fact that the time may be very short before the great consummation of the eternal plan of God, when He shall be received as King. But it will be preceded by judgments. It behooves every child of God to do everything possible to avert if possible some of these judgments. He would have saved Sodom for ten rightous men. And not only that judgments may be averted, but rather the more